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Moral Instructions

FOR

YOUTH:

OR, A

Father's Advice to a Son.

Translated from the *French*,

At first only for particular, and
now publish'd for general USE.

Being an Attempt to season the
growing Generation with Virtuous
PRINCIPLES.

*Doctrina sed vim promovet Insitam,
Restique cultus pectora Roborant.*

Utcunque defecere Mores,

Dedecorant bene nata Culpæ. HOR.

—Patrio Pater esse metu Prober. OVID.

L O N D O N :

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TO THE
READER.



THE following Pages are a Translation of an excellent little Treatise, written some time before in French, and re-printed in the Year 1685, by Mr. Sylvestre Du Four, intituled, *Instruction Moral d'un Pere a son Fils qui part pour un long Voyage ; ou, Maniere Aisée de Former un Jeune Homme a toutes sortes de Vertus ;* which little Book falling accidentally, and I have thought providentially, into my Hands, soon after the Death of my own Father, to whose Example and Instruction, when alive, I owe, next to the Grace of God, that I am what I am, a Member, an unworthy one, of Christ's Church Militant on Earth, and an Aspirer to a Membership of his Church Triumphant in Heaven : The Loss of such a Father was extreamly great, and the greater, as he left me but young, tho' under the Care of a wise and good Mother ; but applying this Book to myself, written in his Spirit and Manner, and agreeable to his Sentiments and Advices, I read it over and over, and endeavour'd to live it over too, that I might in some degree, by such an Help, approve myself the very
Son

To the READER.

Son of such a Father ; and now it having pleased God to give me a Son of promising Hopes, good Abilities, and well disposed, whose Studies are employed in Classfical Learning, which I am not willing yet awhile to intermix with French, I have for his Use set about this Work, which I have taken the liberty to fit and adapt, mutatis mutandis, to his particular Circumstances, so that it is rather a free, than a literal Translation. The Introductory Letter is mostly own, and some parts of the Book are so too, and others alter'd ; wherein I fear I have injured the well-meaning Author, but with a Design of doing good to my Son, for whose Use alone, and not for the Publick, was this at first design'd : However, since I have been prevail'd on to send it to Press, if any one shall receive Benefit by it, it will greatly add to my Satisfaction, who am not only a Well-wisher to my own, but to all Mankind.



10 JAN 66

Moral



Moral Instructions

FOR

YOUTH:

OR, A

Father's Advice to a Son.

My dear Child,



YOU know you have been my great Care ever since you was Born, as well as your dear Mother's; and as there are few Parents who can have more promising Hopes, and more encouraging Expectations of a Child than we, so there are few Children can have been more carefully and tenderly brought up than you, for whilst we have from time to time been instilling Principles of Religion and Virtue

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into

into your infant Mind, and inculcating upon you a Sense of your Duty to God and us, we have been equally mindful of our own Duty, as Parents, to God and you, and have always, as far as in us lay, made your real and essential Good, the Rule and Measure of our Dealings with you; and at the same Time that we have pressed upon you the Apostle's Instruction to Children, *to obey their Parents in the LORD*, we have not forgot his Direction to us, *not to provoke our Children to Wrath, lest they be discouraged*. You are now arrived at an Age capable of judging of these Things yourself, and now that you are just launching out into a dangerous World, my Cares for you are many and great, tho' my Dependence upon you, thro' God's assisting and preventing Grace, is not timid nor weak: It was from the good Opinion I entertain'd of you, rather than of the Place itself, and not till I thought I had proved your Temper and Inclination, that I sent you some Time ago, (after the best private Education I could give you) to——a Seminary of good Learning, but according to vulgar Opinion, (I hope a mistaken one) of Vice too; especially the Foundation, upon which, notwithstanding, having better Hopes, and confiding in you, assisted by the Grace of God, (which I pray may accompany you), as well with mine as your own Inclination, and rather by your own Industry and Merit,

Merit, than any Interest I could make, you have been, with Credit and Applause, not long since admitted : And here, as I cannot be Personally present with you, I would put something into your Hands that should be always by you, to warn you ever and anon of that Enemy, who is constantly upon the watch, *to sow Tares among the Wheat, which may choke the good Seed which has been carefully sown in you.* This Enemy has many Agents and Sollicitors, within and without us; our own depraved Affections are his Abettors within us, and Evil Men, by their evil Examples, Temptations and Influences, his Ministers without us; and possibly there may be not a few among your Number; *but my Son, when Sinners entice Thee consent Thou not;* do you, as many have, keep yourself Innocent, by keeping out of the Way of such, else you will as hardly escape their Infection, as a Man that takes Fire into his Bosom shall escape being burned. The Devil well knows this is his Seed-Time, whilst your Mind is young and tender, and capable of his Impressions; but such a Mind, like Ground that has been newly broken up, is a fine Soil for Virtue, as well as Vice, and well cultivated *will Produce an hundred fold:* This Husbandman, the Devil, never neglects his Opportunity; let us therefore be vigilant to counterplot him, and let us remember for our Comfort and

Encouragement, that He that is with us, is greater than he that is with them. You have not only chosen to be brought up to Literature, but seem also to intend to turn your Studies to Divinity; now, tho' I shall leave you to determine, that as you shall like hereafter, yet I will tell you, that I shall not be a little pleased if you continue in the same Mind; and this may furnish another Reason to excite the greater Vigilance, as the Devil may be more industrious to seduce you, as seeing in your present good Disposition, a likelihood that you may one Day so manage the Spiritual Weapons, as to weaken his Kingdom, and draw many off from being his Followers and Subjects.—It has pleased God to give us, in you, a Child of a sweet and teachable Temper, with a fine Capacity, this is your Fortune, and a better than the Riches of this World can purchase; and what it has not pleased God to bestow on me of Ability to give you an Inheritance, He has abundantly made up to you, in a Capacity to get one; and always an acquired, is better than a bequeathed Inheritance. It was with this View that I ventured you thus abroad, that you might come into the World with all Advantages for Learning and Interest, and if you make the Use and Improvement, I hope and expect from you, by a close Application to your Studies, as one that knows you have no-
 thing

thing else to depend upon. The Devil will seldom find you at Leisure for his Temptations, and, as he never dares to come where God is, so if your Mind be full of God and good Things, you shall be safe in the midst of Danger. You are now, as it were, gone from me into the World, but take this Monitor, this Guide of your Youth, along with you. You have chosen a better Path, the Path perhaps to Honour; yet you know I could have kept you at Home, and made you, in few Years, capable of taking the Burthen and Weight of Business off your Father; but no Consideration of my own Ease, or Indulgence, could prevail with me to do it, as thinking, in the Way you are in, you may make a better Figure in the World, meet with fewer Rubs and Disappointments, or else learn to bear them better; be more useful to your Country, your Friends, and yourself, and as a sure Consequence, the greatest Comfort imaginable to your Parents, who may come with Joy, and not with Sorrow, to our Graves, if we should leave you, (for whom therefore we have spared nothing) as another Father to our other Children, and more than Brother to them.

I doubt not but the Prayers and Blessings of Parents are powerful, to bring down Blessings upon their Children, and therefore I shall not cease to beg of God to bless you,

in *you Soul, your Person, and your Affairs*; and I have thought it incumbent upon me, since your Admittance upon the Foundation, on which first Step your future Walking will depend; and to satisfy my Inclination and my Duty, not to let you go from me without sending with you a Body of Instructions, which may serve to regulate your Manners, and which may be to you, as so many convincing Proofs of my Affection for you, as well as Springs of Happiness in the spiritual and social Life, if you apply them, as I exhort and command, or otherwise they will become irreproachable Witnesses how well I have acquitted myself of my Duty, if unhappily, you shall be failing in yours.

In saying, my Son, that the Instructions I am about to give you, are the Effects of my Inclination and my Duty, I may seem not to have placed my Words in the Order of Reason, which would direct me to put Duty before Inclination, the first being an Engagement of Reason, the latter only an Instinct of Nature, from the tender Inspirations of the Blood; but I yeild to the common Weakness of Fathers, and would fain make you sensible, that in the Sequel, I have suffered myself rather to be moved by the tenderest Affection, than by any Severity, which the Quality of Father might allow me.

It is not without a Meaning, my Son, that I told you I prayed for the Blessings of Heaven upon *your Soul, your Person, and your Affairs*. The Order of the Words refers to the several Duties wherein I would instruct you, and from which you must not depart; I range them under three Heads, *Spiritual, Personal, Social or Civil*. By the *First*, I shall teach you what you owe to God; by the *Second*, what you owe to yourself, and by the *Third*, what you owe to your Neighbour, but, now, if I should attempt to carry these Points through their whole Extent, and to that Length, that their Importance deserves, instead of a few Pages which I intend you, I might find Matter for many Volumes, which, as it is beyond my Intention, so would it exceed my Powers; wherefore I shall content myself to be as Brief as possible. The Wise Man sums up all, in *fearing God, and keeping his Commandments*. But pursuing the Method proposed, I pray God, by his Holy Spirit, to inspire my Mind with Thoughts suitable to the Greatness of the Undertaking, and you, by His gracious Goodness, with Dispositions to put these Rules and Advices in Practice, to His Glory, your own Eternal Salvation, my present Comfort, and your temporal, as well as spiritual Advantage.—I begin these Instructions with the same Words which almost begin that noble System of Piety—

and Morality, the Divine Proverbs of *Solomon*, *My Son, hear thy Father's Instruction*; and I know I need not use many Arguments to enforce the next Words, *And despise not the Law of thy Mother*; of thy Mother, whose anxious and pious Cares you have experienced, who has sacrificed her Health, her Ease, and every thing, to the good of her Family; and who, to those Difficulties, wherewith it has pleased God to exercise us, has submitted with unexampled Merit and Constancy. The Sacred Writings in many Places, besides the Books of *Solomon*, inculcate the Duty of Children to Mothers, as well as Fathers, and Sons especially; the Tenderneſs of Mothers running more generally to them, to ſhew their equal Duty to both Parents; and when *Solomon* ſays, *A wiſe Son maketh a glad Father*; he adds, *But a fooliſh Son is the Heavineſs of his Mother*: The Paſſions of the tender Sex being generally ſooner and more ſenſibly affected, and moſt apt to take to Heart the Follies and Miſconducts of the Child, and its Miſfortunes conſequent thereupon. The Pains of becoming a Mother, and the numberleſs Cares, which, in the Infancy of the Child exerciſe, this tender Parent, the Endearments which ſhe beſtows upon it, and not only the bearing, but forbearing; and bearing its little Frowardneſſes, watching and teaching, entitling her to all poſſible Returns of Duty and Affection; and when.

when the Spirit of *God*, (it is worth Notice) would express the Love of *God* towards us, in the most moving and affecting Manner, he borrows his Similitude from a Mother's Affection to her Son, *Can a Woman forget her Sucking Child, that she should have no Compassion for the Son of her Womb?* Thus much I thought proper to urge and press upon you, in this Place, (because I may in the Sequel, speak mostly in the Singular Number) and if your Mother and you should survive me, as I pray *God* you may, I hope you will, by your constant Duty and Assistance, be both Husband and Son to her, and this will well become the sacred and honourable Function you are fitting yourself for; and as *Solomon* says, *Let her that bare Thee rejoice of Thee, and despise not thy Mother when she is old;* so, may the Blessings of the Fifth Commandment attend my Son.

Of the Duty you owe to GOD.

You have been taught, my Son, in your Infancy, that *God* sent you into the World to know, that is, to acknowledge, and serve Him. These two Obligations, under which you was born, answer to two of the Faculties of the reasonable Soul, the Understanding and the Will; but our Understandings are too narrow and short to arrive at a perfect Knowledge of *God*, and our Wills are too much depraved, to be able to serve Him as we ought.

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These Impediments, which spring out of the Corruption of our Nature, ought not, however, to discourage you, *GOD will not put out the smoking Flax, nor break the bruised Reed*; He will accomplish his Strength in our Weakness, He will supply our Defects, and aid our Inabilities, and knowing that we cannot ascend up to him, He has graciously been pleased to descend to us; He does not only by his Word and Works impress a Sense of His Majesty upon our Minds, of which we could not otherwise form right Conceptions, but by the Operations of His Holy Spirit; He restrains our Wills, and causing them to incline to what naturally they would not; He makes us, by a kind of Holy Violence, which we cannot easily resist, *both to will and to do of His good Pleasure.*

Read this Word, my Son, as frequently as possible, but read it with Reverence and Attention; it is the Voice of God, *Reading the Word of God.* this ought to inspire you with that reverential Awe I am exhorting you to; it is for your Instruction in the Things of God, and this ought to engage you to that solemn Attention which I recommend to you.—Prescribe to yourself stated Hours for this Holy Exercise, two at least, every *Lord's-Day*, and one every other Day of the Week; let no Consideration break in upon this Duty. The chief Business
you:

you have to do in this World, is to take Care of your Salvation, rather neglect all other Concerns, than those of your Soul; let neither the Interests, nor the Pleasures of this Earth make you unmindful of those of your heavenly Country; *The World passeth away and the Lusts thereof; but he that doeth the Will of GOD abideth for ever*, you may learn what this Will of God is, in his Holy Word, contained in the Sacred Scriptures; but to what will this Knowledge of God's Will serve, but to make you more criminal, if you make it not the whole Endeavour of your Life to conform thereto; *That Servant who knows his Master's Will, and does it not, shall be beaten with many more Stripes than he that is ignorant of it*: But Ignorance that is wilful, either from Indifference, Laziness, or because you desire not to know to and do this Will, can never lessen the Number. Labour therefore to know your Duty, and work out your Salvation with Fear and Trembling; but as all that Labour shall be in vain, if God co-operate not with you, to the Performance of that which He requires, be instant with Him for his Grace and Assistance. It is no small Favour that He condescends to speak to us, to this, He has nevertheless added another, in His Holy Word, which is still more and greater, in that He not only permits us to speak to Him by our Prayers, but has promised to hear us by His Mercy.

Mercy. *Call upon me, says GOD, in thy Trouble, and I will deliver Thee out of thy Distress.*

Pray to GOD then, my Son, but pray *Prayer.* to Him with Fervency and Confidence, for GOD loves not the cold and languid no more than the diffident; be importunate with Him, that He will accomplish in you, by His almighty Power, that which He requires of you; never tire in this Holy Exercise; beg Him that He would *draw you, that you may run after Him*; beseech Him with Earnestness, that the same powerful Voice with which He warns you to come out of the Pit of Destruction, into which your Sins have cast you, *may speak you out*; these are the Violences which force the Kingdom of Heaven. Imitate *Jacob*, who, by an Holy Obstinacy, obtained the Blessing; your Cares, your Prayers and Travail, will be in vain, without this Blessing; *Unless the Lord build the House, their Labour is but lost that build it.* Begin and end the Day with solemn Prayer; be sure never fail of your Morning and Evening Sacrifice; and if you would obtain that which you pray for, let your Heart pray rather than your Mouth, pray rather thro' Devotion than Custom.—Begin your Prayer with Joy, pursue it with Pleasure, and finish not but with Concern to be obliged to leave it so soon; but above all, that this Beginning, this Progress, and this Ending,

Ending, be without wandring and Distrac-
 tion ; chace away the Birds which would
 trouble your Sacrifice ; that is to say, keep
 out of your Mind, as much as possible, all
 Thoughts which may distract your Devotion.
 To pray to God without Attention, is not to
 pray to, 'tis to affront Him, 'tis rather a Sa-
 crilege than a Sacrifice. The little Inclination
 that we naturally have for heavenly Things,
 renders this Attention some what difficult ;
 but it is nevertheless certain, that thereon, in
 great Measure, depends the Success of our
 Prayers, for God cannot answer our Prayers
 unless He hear them ; and how do we think
 God should hear us, unless we can hear our-
 selves ; May not God, on such Occasions,
 apply to us what he said heretofore to the
Jews ? This People draw near me with their
Mouths, and praise me with their Lips ; whilst
their Hearts are far from me : Judge therefore,
 my Son, if we have not good Reason to be
 careful to apply those Means, which may pro-
 cure us this Attention. I shall mention some,
 the Use whereof, I judge, will be very advan-
 tageous, which therefore you must by no
 means neglect.

We may pray to God in all Places, but all
 Places are not equally proper for Prayer ; *when*
you pray, says our blessed SAVIOUR, *enter into*
your Closet, and having shut the Door, pray to
your Father in Secret. This Advice, which
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the Saviour of the World gives us, in respect to our Prayers, teaches us to retire from the World for Prayer; and so far from making our Prayers Matter of Notice, or Ostentation, we must pray in secret, which our Divine Teacher has not only prescribed, but confirmed by His own Example; but just before this Precept given to his Apostles, He says, *When ye pray be not as the Hypocrites, for they love to pray standing in the Synagogues, and at the Corners of the Streets, that they may be seen of Men.*

According to these Instructions, when you pray, retire yourself apart; but going to an Exercise which obliges you to fly the World, see that you carry not the World along with you. Follow not the Example of *Rachel*, who, going out of her Father's House, took the domestick Gods, the Objects of her Idolatry, along with her; rather imitate *Elijah*, who being carried up to God in a Chariot of Fire, threw down his Mantle, that he might have nothing Terrestrial about him. *Draw not nigh hither, put off thy Shoes from off thy Feet, for the Place whereon thou standest is Holy Ground*, said God to *Moses*, from the midst of the burning Bush; this same Voice you may conceive addresses itself to you, every time you retire for Prayer. The Place wherein you are is sanctified by God's Presence, put off your Shoes then, that you pollute it not, that

that is to say, divest yourself of all carnal and worldly Thoughts, go out of *Sodom* without ever turning your Eyes back upon it, and with this Holy Disposition, prostrating yourself before God ; before you begin your Devotion, allow some time to reflect upon the Greatness of that infinite Majesty whom you are about to address, and of your own Meanness, Nothingness and Unworthiness ; if this Meditation is serious it will redouble your Zeal and Devotion, and render you a fitter Object to approach to God. The greatest Part of our Distractions in Prayer, proceed from the Diversity of Objects which present themselves to our Eyes, and to avoid this, a good Man advised, if it can be done, without Affectation and Singularity, or any one's Observation and Notice, (which always may in your private Prayers) that the best Way is to keep them shut, meaning when you make use of no Book ; otherwise 'tis to be supposed, your Eyes are only engaged therein: As Prayer is a Matter of the utmost Importance, neglect not this Advice, my Son, make trial of it, and regulate the Use by the Success.

I do not prescribe to you any particular or set Forms of Prayer to God, other than our excellent Liturgy, the best that can be compiled for all our Spiritual Wants and Occasions, the most expressive of our Piety towards God, and of our Charity to our Neighbour,

hour, and productive of the most elevated Devotion; but your private Prayers, (tho' many of the Collects in our *Common Prayer* Books are well adapted thereto) must be regulated according to your particular Occasions, being chiefly earnest with God for Spiritual Blessings; and it is my Opinion, that you may well sum up all your Requests to Almighty God, in begging of Him his Love, for this is the Way to have every Thing else; and who so has God with him, can want nothing; *Solomon* asked of God only Wisdom, and God said to him, *Because thou hast asked for this Thing only, and hast not asked for thyself Riches, or Pleasures, or Honours, nor the Life of thine Enemies, nor long Life, but hast asked for thyself Wisdom, Lo, I have given Thee the Wisdom; and besides that Riches, and Pleasures, and Honours.* *Plato*, tho' an Heathen, reads a good Lesson to most *Christians*, as to what they ought to beg of God in their Prayers; he prays in this Manner, O GOD, give me, I beseech, good Things, when I do not pray for them; and keep from me, nay deny me, such Things as are Evil, tho' I should be so mistaken to pray for them. God many times favours us in not hearing our Prayers, and punishes us too sometimes in the Grant of them, when we pray for Things prejudicial to our selves, without referring our Wants and Desires to God's infinite Wisdom; for CHRIST
tells

tells us, *we know not what to pray for as we ought.*

Physicians prescribe to such as have weak Stomachs, to eat little and often; now if it is difficult to you to bring your Mind to that Seriousness and Attention, which I have told you is the very Soul of Prayer; do you then the same, my Son, and according to the Direction of our blessed SAVIOUR, *When you pray, use not vain Repetitions, as the Heathens do, who think that they shall be heard from their much speaking*; but then, if your Prayers are shorter, see that they be more frequent, and above all, season'd with Faith and Fervency.

I have said, my Son, that we may pray to God in all Places, but that all Places are not equally proper for this Holy Exercise; but if Prayer be indeed, as one cannot doubt, nothing else but the pious Elevation of the Heart, and the lifting up of the Soul in Holy Ejaculations, by which she approaches to God, and unites herself to Him; What should hinder our having an hundred times a Day these pious Aspirations and Elevations, wheresoever we are, in our Houses or Abroad, in the midst of our most pressing Businesses, as you work, or walk, in Town or Country? Lift up your Heart often to God, to do this, is to pray to Him. Our Heart is a Closet, we carry about with us, a secret Retreat, an Holy Solitude, which we may enter into at
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all Times, for these short Ejaculations, piercing the very Ears of God with their Fervency, and pleasing Him more than long Prayers, made by Custom, at set Hours, and perhaps with little Attention and Devotion. It is certainly to these frequent Liftings up of the Soul to God, to which the Scripture alludes, when it exhorts us to *pray without ceasing* : But why, my Son, should you not breath out your Soul to God upon your Bed ? And why should you not accustom yourself to praise and pray to God ; *who neither slumbereth nor sleepeth, and is about your Bed by Night, as well as about your Path by Day*, whenever you awake out of your Sleep : since Prayer is so much the Principal of all divine Worship, that the Scriptures have sometimes sum'd up therein all the Duties of Religion.

You see here, my Son, what I had to say to you of Prayer in Particular ; but remember, one cannot pray to God, without believing in Him, nor believe in God without loving Him. Love God, if you desire He should love you ; fear Him, if you desire to be wise, for the Fear of the LORD is the Beginning of Wisdom, and they that fear Him lack nothing ; this Fear, as the wise Man says, is *to depart from Evil, and to learn to do well* ; if you fear God you will love Him, and if you love Him you will keep His Commandments ; these you are made

made acquainted with, my Son, and nothing ought to hinder your putting them in Practice.

GOD is Spirit and Truth, and He must be served in Spirit and Truth; the Religion, into which, by His gracious Providence, you have been born, and for the perfect understanding of which, I have furnished you, the sincere Milk of the Word, is the only one wherein God is worship'd agreeably to His Nature and Will. Addict yourself, my Son, to this Worship, and you will find it will render you a better Service, than the Shepherds found from the Star which led them to *Bethlehem*, for that guided them only to JESUS CHRIST in His Abasement, in His lowest Humility, a swaddled Babe lying in a Manger, but this will carry you up to CHRIST in His Glory. Our blessed SAVIOUR speaking of Himself to St. *Thomas*, says, *I am the Way, the Truth, and the Life*; the only Way by which we can come to the Father: Never depart from this Way, my Son, let what will happen, instead of living Water which you shall find herein, you shall meet elsewhere only foul Water and bitter; you cannot deviate ever so little from the Way wherein you sat out, and have hitherto proceeded, without estranging yourself from God, and by Consequence from all that Happiness of which He is the Sum and Center.

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Let neither the Riches, nor Honours, nor Pleasures of the World, separate you from God, no, nor let any Persecutions, how severe soever, which present themselves to your Suffering, for His Cause and Religion, shake your Constancy, nor may you turn the least aside from them; rather account it the greatest

Honour to bear the Cross after *Resignation*. your SAVIOUR, it is an honourable Reproach to bear in your Body the Marks of the Lord JESUS; it was by this Way that all the Holy Martyrs arrived at God's Kingdom, and are set down with *Abraham, Isaac and Jacob* in the Kingdom of Heaven. If God, my Son, should call you out to such Trials, never look backward, but rest you well assured, that not one of the Thorns of His Crown can fall upon your Head, but shall become a Jewel of inestimable Value, and all together, compose a Diadem of immortal Glory. If ever it should be your Lot to suffer as a Christian, that is for the Cause of CHRIST, think no Scorn of it, but rather glorify God on that Account.

Sickness, the Loss of dear and near Relations and Friends, of Estate, Calumny and Reproach, and a great Number of Disappointments and cross Accidents, are the common Lot of human Life; never dream, my Son, that you shall live exempt. Afflictions are the surest Marks and Signatures of the Children
of

of GOD, *whereby He corrects whom He loves, as a Father the Child in whom he delighteth.* The Flesh is not easy under these Corrections, but we must follow the Dictates of the Spirit, for those Things which concern our Salvation. God's Chastisements are to his faithful Servants, what the Head of the Lyon which *Sampson* had killed was to him, they produce the *Honey* of Consolation, which proves to them, that there is a certain Sweetness in the bitterest Afflictions. If it be the Will of God, my Son, to cast you into the Furnace of Affliction, of what Kind or Nature, how Sharp or Grievous soever, murmur not thereat, only take Care to live so, that your Sufferings come not as the natural and just Effects of your Faults, that you suffer not as a Criminal, from the Justice of God, rather than His Love.— In all your Sufferings here upon Earth, ever so bitter and poignant, remember they are not to be compar'd with *the Glory which shall be reveal'd in us; remember that these short Afflictions, which are but for a Moment, work for us, if we apply them aright, an exceeding Weight of Glory.* Moral Philosophy teaches us, that the Passions, which, in their Disorder and Irregularity, are the Fountains of all Kinds of Vices, become, by a due Regulation, the Instruments of all Kinds of Virtue; and Christianity teaches us, and Experience confirms it, that those Afflictions,

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which throw the Wicked into Distraction and Dispair, are to God's Children, such as fear and serve Him faithfully, inexhaustible Springs of Joy and Contentment. The Rods which God makes use of to punish the Wicked, are like that of *Moses*, turn'd into a Serpent; and those wherewith He corrects His Children, resemble that of *Aaron*, which produced pleasant Fruits and Flowers. Make a right Use of them, kiss the Rod, my Son, which it shall please God, by His Providence, to employ for your Correction; adore the Secrets of this Providence, and at the same Time, in the severest Trials, acknowledge the Goodness of God, in awakening you out of the deep Sleep, into which your Sins had cast you; and should they be sharper than human Weakness of itself can well bear, and stand under, believe that it is for your Good to suffer in such Manner, for a little while, to the End, *that the Trial of your Faith, which is more precious than that of Gold, which perishes, and which is try'd in the Fire; shall be to your Praise and Honour, and Glory, at the coming of our Lord and Saviour Jesus Christ.*

I have reduced, my Son, which you may have remark'd, all the Duties of the *Spiritual Life*, under four Heads; to wit, *To the diligent and attentive reading God's Word; to frequent and ardent Prayer; to a strong and persevering Faith, and to an entire and perfect Re-*
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signation to the Will of God, under the sharpest and severest Trials.—When you have been with me, I have not fail'd to give you, as Opportunity offer'd, the same Instructions ; the two first, you know I have accustom'd you to, with great Care, and begun as soon as you was of Age capable of it ; and now that you are from under my Monition and Inspection, and where you may meet with but few Examples of the least Piety, it concerns you, as you tender your own everlasting Welfare, to addict yourself to the most exact and scrupulous Performance of the several Duties, to which I exhort you ; I exhort you, thereto, by the Bowels of *God's* Mercy ; I conjure you by the Care which you owe to your Immortal Soul, I entreat you by the Regard which I have a right to expect from your Gratitude.—If you obey these Dictates, you will render to *God* that which belongs to Him, to your Father that which he requires of you ; and thereby you will be well disposed to acquit yourself of the several Duties which you owe to yourself, of which I am now, in this second Chapter, to give you a Detail.

Of the Duty you owe to yourself.

I have been more concise in this first Part, my Son, which treats of your Duty to *God*, than I shall be in the following, which respect what you owe to yourself and your Neighbour, and

I am in no Pain to justify my proceeding herein; it is founded on the Example of *God* Himself, for of the *Ten Commandments*, which comprize the Divine Law, there are but four which immediately relate to *God*, whilst the other six are made up of our Duty to ourselves and our Neighbour.—There is no People, however ignorant, savage, and brutal, which has not forced their Stupidity to believe a *God*, and, at the same Time, prescribed some Forms of Divine Worship and Adoration; so certain is it, that the very Notion of the Being of a *God*, carries in it a Sense of the indispensable Duty to serve, obey and worship Him. And this is so absolutely Necessary, that tho' Men should become impious enough not to own it, their Hearts would nevertheless assent to it. Your Mind, my Son, is full of the Knowledge of *God*, see that it descend upon your Will; and by that Light, wherewith it has pleased *God* to illumine your Understanding, rectify whatever may be defective in your Inclinations; discharge the Duties which are inseparable from this Knowledge of *God*, that is to say, *Fear Him, love Him, and serve Him*. In your present Situation, my Son, so full of Danger, and where you have so few Examples of Sobriety and Virtue; it is a great Consolation to me, to believe that you would not have fail'd herein, even tho' I should not have exhorted you hereto; in this Assurance I have suppressed

suppressed many Thoughts, which furnish as abundant Matter, as what I am about to treat of; and which had render'd this first Part much longer than it now is.

And now in entring upon the second Part, which has for its Subject, the Duty you owe to yourself; I would have you to remember, there are certain Christian Virtues, such as *Faith*, *Charity* and *Hope*, which are the Basis of the Duties we owe to *God*; *Faith* resigns us to Him in every Thing; *Charity*, or the *Love of God*, knits us to Him for Time, and *Hope* lifts us up to Him for Eternity; you must also remember there are certain Moral Virtues, such as *Prudence*, *Fortitude*, *Temperance* and *Justice*, which are the Foundation of our Duty to ourselves and our Neighbour; the first of these four Virtues, namely *Prudence*, is diffused thro' the other three, and is as it were the Salt and Seasoning. *Fortitude* and *Temperance*, respects every Person in particular, and *Justice* is the Band of all Society, without which Men would live like so many Wolves, and never concur together in any Measures, for the Publick Good, which we ought always principally to have in View, after the Glory of *God*: Wherefore, my Son, in the Instructions which next follow in this Section, I shall treat of these three, *Prudence*, *Temperance* and *Fortitude*. *Prudence* ought to be the Rule of all your Actions and Behaviour; *Temperance* will

teach you to well govern yourself in Prosperity, and not suffer it to poison you by its Sweets; and *Fortitude* will instruct you how you ought to behave in Adversity, so that you may not be disgusted with its Bitters, nor too much sunk and dejected by its Pressures. I have reduced what I had to say, into as few Words as possible, tho' the Subject is very copious, that I might give you only the Juice and Marrow, which may nourish, without over-charging you.

Man was created for Society, and one may affirm, without it Virtue would have no Followers, the World no Entertainment, and Life no Pleasure. God having made Man by His Almighty Power, pronounced it not good for him to be alone, and so gave him an Help-mate, in His benificent Goodness, form'd, as *Moses* tells us, out of the Man himself, one with whom he was capable of living in Society. This Society is nothing else but a reciprocal Communication between many Persons, united in the same Interests, and who, by mutual good Offices, endeavour to sweeten Life to each other, and to avert, all they can, all Grievs and Disquietudes. According to the Tempers of those who make up this Society, it is Good or Bad; for, as *Solomon* says, *He that walketh with Wise Men shall be Wise, but the Companion of Fools shall become Wicked. Evil Communication corrupts good Manners*; for this Reason,

Reason, my Son, you ought diligently to take Care of the Choice you make of your Companions. Harken not to the ordinary Propensions of Nature, which will associate you with the Vicious and Prophane; *enter not into the Path of the Wicked, nor walk in the Way of Evil Men: Prudence* will direct your Choice, which is a Matter of the last Consequence, for nothing is more certain, than that we generally contract the Passions and Affections of those, with whom we converse; a Thing so well known to the Ancients, that they did not hesitate to judge and pronounce of a Man, by the Knowledge of those with whom he conversed; *Tell me, say they, whom you frequent, and I will tell you, who or what you are.* Frequent then, my Son, as much as possible, Men of Honour and Probity, of Reputation and Integrity, or to be sure such as are so esteem'd; among such, single out if you can, one to make a Friend, and least you should wonder that I seem to confine you to one Friend, let me tell you, that it is not easy to make many; and I have always thought, that a true Friend was not more rare in Society, than the Philosopher's Stone in Chymistry, many Persons having carefully sought it all their Lives, without Success; do you use your utmost Efforts hereto, and you shall be Happy indeed, if you succeed; spare neither Complaisance, nor Civility, nor good

Offices, provided, your good Offices, your Re-
 spects, and Complaisance lead you
Friendship. not to base and sinful Compliances,
 which cannot happen if you pitch
 upon a Person of Virtue. Friendship must be
 repaid with Friendship; if you desire to be be-
 loved you must be loving, my Son, *ut ameris
 amabilis esto*: It is true, that Resemblance of
 Temper and Humours contributes much to
 mutual Love, it is for this Reason, that if you
 desire that a Person of Virtue and Merit love
 you, you must be virtuous and deserving, as he
 is, and that will attract his Affection; and if at
 any time you have happily won over such an
 one, take especial Care not to lose him, be as
 much beforehand with him as possible, in your
 Cares for him, and in Generosity and Respect to
 him; also if you have sufficient Proof that he
 has given you his Heart, and you have open'd
 yours to him, never shut your Purse on neces-
 sary Occasions; but if unhappily, any Matter
 of Coldness arise between you, and *Prudence*
 direct you to break with him, let your Friend-
 ship rather fall, than be torn off, that is,
 don't break with him in Rage and Violence,
 but drop him softly, and rather decline than
 reject his Acquaintance; there is scarce any
 thing in Society, which occasions so
Pride. many just and frequent Obstacles to
 the gaining and preserving Friendships
 as Pride; it was this Vice which changed the
 first

first Angels into the first Devils ; guard yourself well, my Son, not to be tinctur'd therewith. If you would attract the Esteem and Love of those with whom you converse, be humble, easy and courteous. *Wisdom dwelleth with the Humble, but Ignominy is inseparable from Pride* ; says the Wise Man, *God resisteth the Proud, but giveth Grace to the Humble ; the haughty Spirit is an Abomination to the Lord* ; the proud Man has the Unhappiness to displease all the World, and please none but himself ; it is impossible that a vain Man should love to be reprov'd ; and it is little less so, that he that hateth Correction should be reasonable ; *Solomon assures us, that He that loveth Discipline, loveth Knowledge, but he that hateth Reproof is brutish ; Poverty and Disgrace to him that despiseth, but he that loveth Reproof shall be honour'd* : If you desire to be so, my Son, render yourself worthy of it, and to that End, fly, not only Pride, but Avarice, Gluttony, Idleness, Impurity, Anger and Envy ; these are Vices, against which all the World cry out, and yet they Reign through all the World ; see here now, in the Order I have set them, the Reasons which should induce you to hate and fly them.

Avarice, it is well said, is the Root of all Evil, it carries Men, as *St. Paul* says to *Timothy*, *even to deny the Faith* ; it leads them into *Temptation, into the Snares of the Devil, and into*

many foolish and hurtful Lusts, which drown the Soul in Perdition. The Holy Apostle does not content himself with having in this Place given us a Description, which ought to affect us with Horror; he adds further, in his Epistle to the *Colossians*, that it is Idolatry, and certainly it cannot but be so, because it is no sooner establish'd in the Heart, but it drives out thence all Fear of God, to substitute in its Place the Love of the World. *Take heed and beware of Covetousness*, says our Blessed Saviour, in St. Luke, *For a Man's Life consisteth not in the abundance of the Things which he possesseth.* This Vice has in View, to heap up by all Means whatsoever, and these, however unlawful, are always pretended plausible; I say, to heap up Riches, for the covetous Man takes Care not to use them, he lives all his Life Poor, to have the Satisfaction to die Rich; he annexes to his Riches, the Quality of unjust, mention'd in the Gospel, by making them, instead of, by piously and charitably dispensing them, a Means of his Salvation, become by a griping Detention, a Means of his Condemnation.

Before I enter upon the Description of the several Vices, I propos'd to shew you the Deformity of, in order to give you a thorough Aversion to them, I ought to premise to you, my Son, that how great soever may be the natural Propension of Man to Evil, he endeavours,

vours, nevertheless, as much as possible, to cover his Inclination to any Vice, under the Appearance of the Virtue opposite thereto. One Example shall serve for many; the covetous Man, howsoever he may be engaged in this sordid Passion, knows, nevertheless, its Meanness and Baseness, and strives to disguise it, under the Pretext of an honest Œconomy, and having so persuaded himself, would fain persuade others so too; in like Manner, all others, addicted to any particular Vices, follow the same Rule. I advertise you of it, my Son, to the End, that you may avoid a Conduct so little reasonable, and so may not be reduced to a Necessity of seeking to hide a vicious Inclination, under a specious shew of an apparent Virtue.

Having said thus much, by way of necessary Caution, that I may not stray from my first Plan, I shall next treat of *Gluttony*, which follows *Avarice*, in the Order *Gluttony*. foregoing; these two Vices are very opposite in their Means, but have much Conformity in their Effects. The covetous Man heaps up all he can to increase his Riches, which are his Bane; and the *Glutton* spares nothing to procure to himself, those Pleasures and Gratifications which are no less prejudicial and hurtful to him. The first to content his Avarice denies himself Necessaries; and the other to satisfy his Sensuality, cannot forego, even Superfluities.

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The one shuts up his Reason in his Coffers, with his Silver and Gold; and the other throws it away in his Meats and Drinks, which are his ordinary Delights. What can one hope for from a Man of this Cast? *God* has appointed Eating and Drinking for the Supports of Life; but the *Glutton* thinks that he is to live only to eat and drink, to which he is so devoted, that it is impossible he should apply himself with Pleasure, to any one Duty of the social Life. But, how should he, when he knows no Pleasures, but those of his Palate and his Taste, who makes his Kitchen his Church, and his Belly his God? Avoid, my Son, a Vice, of which the Effects are so prejudicial; in so doing, you will obey that Precept of the Wise Man, which you have in the 23d Chapter of *Proverbs*, *Be not amongst Wine-bibbers, amongst riotous Eaters of Flesh, for the Drunkard and the Glutton shall come to Poverty, and Drowsiness shall cover a Man with Raggs.* The Spirit of *God* joins Drowsiness with Gluttony, to teach us that it is, as it were impossible to be a Glutton, without being Slothful and Lazy; the heaviness of the Meats communicates itself to the Stomach, and that of the Stomach passes to the Brain; and one need not wonder, that from these Pressures, the Soul is weigh'd down and oppress'd, and becomes less capable to perform the Functions she was design'd for. The Lazy and Slothful

ful has no more of the Man, than Reflection and Motion, nay, so little has he of the one or the other, that there is scarce any Difference between him and a Statue; the latter must keep its Place, but when it is carried; and the first never stirs but when he is *Slothful* moved; his Slowness in all his *Actions* of Body and Mind, is a sort of Lethargy in both, of which he would not be cured if he could, because all his Pleasure lies in Inaction and Sloth; and the very thought of moderate Labour and Exercise, which another Man is pleased with, is his Dread and Punishment. The Apostle might well say, *That he that will not work, neither should he eat*; but there must be something still more awakening, to excite his Diligence, than even the Pain of Hunger; and this Necessity itself, pressing as it is, can scarce draw him out of his ordinary Slothfulness, the Sweets of which affect him more sensibly, than any Advantages which might arise to him, out of an honest Employment.—He acts not with more Vigour for his spiritual, than his temporal Interests, for which Reason, you may imagine, if he is not a good Citizen, he is not a better Christian; and you ought to believe, that as the Glutton does not consult Temperance, to regulate his Conduct thereby, so neither does the Slothful hearken to Fortitude, to regulate his; your principal Spur and Motive, as you have assured me,
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to a great Application to your Studies, is, that you may be able to plow out your own Fortune, and become a Man of some Degree of Eminence in the World, but you see well that Sloth will not second you in so reasonable a Design; *The Hand of the Slothful becomes poor, but the Hand of the Diligent maketh rich.* If your Aim then, my Son, be so laudable and worthy, be diligent, be industrious, and to this Effect, use your utmost Endeavours with yourself, to overcome, by little and little, the Pleasure and Sweetness you find in Sleep, do not wait to be solicited and urged to acquit yourself of that Business which lies upon you, or if you want a Solicitor for this purpose, let it be your own Honour, which carrying you every Morning to your proper Employment, may keep you close thereto all the Day, with a laudable Assiduity.—Wonder not, my Son, if I am zealous, if I am resolute to combat Idleness and Sloth, by all the Weapons which the extreme Love I bear you, has been able to furnish me; I have been excited hereto, not only for the Reason abovemention'd, but further, because it is a Vice which is the Footstool or Pedestal of another Capital one, for which we have naturally but too much Inclination, I mean, Impurity, the most filthy of all Vices, and which, turns our Bodies, designed for the Temples of God's holy Spirit, into

into Sinks of Nastiness. I shall give you a Description of it in few *Impurity*. Words, and shall hardly stay to present you so hidious a Spectacle, of which the Apostle of the *Gentiles* would not, that the Name be once named among Christians, and which he pronounceth the blackest of all Sins, because, says he, *Every Sin a Man commits is out of the Body, but the Impure or Lustful, acts his Sin in his own Body.*

You may know then, my Son, that it is to the two last Vices just now treated of, that Impurity owes its being, Gluttony begets it, and Idleness brings it forth; what Wonder that so deformed a Child springs out of two such deformed Parents, she holds the Inclinations of those to whom she owes her Birth, and thrives on the very Means by which they work our Ruin, and so alone procures us more Mischiefs than the two together. Gluttony and Idleness act upon our Bodies, before they affect our Minds; but Impurity reigns in our Minds before it subjects our Bodies, and being become Master of that which was given us for our Guide, leads us at Pleasure, by a Tyranny so absolute, and so inevitable, that we cannot resist its Will, altho' in the Execution thereof, we commonly find our utter Ruin. This Enemy is so much the more dangerous, as she employs to ruin us, only those Lusts, which under the Bait of Pleasures draw us out
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of the Paths of Virtue, fondly embracing us, as it were, but with design only to stifle us. They seduce us by their Artifices, they charm us with their Allurements, and engaging us so strongly to them, that it is impossible we should of ourselves be able to break their Chains, wherewith they have link'd us; they are so many *Delilah's* which lay us in their Laps a-sleep, only to rob us of our Strength, and cast us afterwards into an Abyfs of Wickedness; they draw us, they hurry us, they transport us, in spite of ourselves; and whither, my Son, think you, do they hurry us? to eternal Perdition; if we don't endeavour to prevent their evil Effects by a serious Repentance, which unless it be timely, will avail nothing. Avoid, my Son, and fly from such treacherous Guides, which will only lead you to your Ruin, fly from them, I say, with more Celebrity, with more Vehemence, than from Robbers that lie in wait for you in the Way, for these may be content with your Money and your Cloaths, but the other will take up with nothing less than your Soul and Body.— You will find the less Difficulty, my Son, to follow this Council, if you represent to yourself, that commonly our Lusts getting the better of our Weakness, prevail over us, by promising Sweets in Appearance, but which in the End prove only Bitters, like the Apples of *Sodom*, or as *Laban*, who knowing the Inclination

nation of *Jacob*, engaged him in a seven Years Service for beautiful *Rachel*, and then put him off with an ugly *Leah*. This Advice, I say, will be the more easy to you to follow, if you but represent to yourself the Baseness and Shamefulness of those Desires whereby Lust and Impurity seduce us, the shortness of their Duration in Enjoyment, and the inseparable Evils which follow after : The Price that is to be paid in an Eternity of Suffering, for the Pleasures but of an Hour, or a Moment. Temperance will teach you to avoid these Dangers, if you consult her, and after having convinced you that the vicious Passions are dangerous, domineering *Mistresses*, she will shew you how to convert them into agreeable *Servants*, for extracting the Poison of their original Impurity, and taking away all that was noxious in them, by their intemperate and unlawful Applications, she improves them contrary to their natural Propensity, to innocent, but more real and exquisite Gratifications

I come now, my Son, to treat of Anger and Envy ; the first of these Vices *Anger*. throws a Man into the utmost Disorder, it banishes his Reason, and from the Moment it has got the Dominion of him, the Man is so violently and tempestuously agitated, that Anger has been with Justice call'd a short Fit of Madness, *Ira Furor Brevis est*, in Effect, Fury is
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its first Production, and Brutality its second ; one needs only to view the Behaviour and Actions of a Man, so inflamed, to be convinced of this Truth ; they are incontestable Proofs, and if his Words did not shew him to be a Man, one might as well take him for a Wild Beast. His Soul, which suffers exceedingly in these Violences, and extraordinary Emotions, impresses such Distortions on his Visage, that it is very easy to know by these external Characters, the strange Disorders the Man feels within. This Thought was well improved by an experienced Person of our own time, who by this innocent Way, found the Means which he had in vain search'd for, thro' all the Secrets of Philosophy, to break the Habit of one of his Disciples to this Vice, in whose Virtue he interested himself very much.— He made him see in a Man violently agitated with this Passion, such a strange Alteration, so mighty a Difference from what he was at another Time, that from the Effects demonstrating the Cause, it was not difficult to comprehend, that from a Brook so infected, can proceed only empoisoned Streams ; and thereby he gave his Scholar so great an Aversion to it, that it prevented for the future, his being ever remarkably transported with Anger. The *Lacedamonians* before him, made use of the same Artifice to impress an Horror of Drunkenness in the Minds of their Children ;

dren ; they made their Slaves drink to excess, and brought them before their Children in this Disguise, to the End, that they seeing them skip and jump like Fools or Mad-men, they might conceive an irreconcilable Hatred to this Vice ; we should do the same, my Son, with regard to Anger, which is a kind of Drunkenness, which seizes our Minds, and disturbs our Reason by Fumes more intoxicating than those of Wine, because they last commonly longer, and produce more dismal Effects. Finally, to give you an easy and infallible Remedy against Anger, under whatsoever Provocations, practice the Council of a great Man of the last Age, who exhorts us to resign early to Reason, what we must certainly resign to Time ; to let Reason rather conquer, what Time must certainly make an end of. To this Salutary Advice, call in the Assistance of Fortitude, and if you consult this Heroic Virtue, which is the Basis of all the rest, as Prudence is its Guide, you will not find it difficult to overcome this unruly Passion.

Envy is the last Vice, of which I had undertaken to give you the Portraiture.—Of all the Vices this is most malignant. It was this that inspired into Man a Crime, *Envy*, which at once striking at *God* and *Nature*, made him forget what he owed to both, and commit at the same time a Sacrilege.

lege and a Fratricide, when it transported *Cain* to efface the Image of *God*, in the Person of his Brother, whom he killed. It is a Passion, which after having poison'd the Mind, carries its pestiferous Venom into the Body, which corrupts the whole Mass of Blood; rendring the Visage ghastly and hideous, and in Spite of all its Cares to hide it, totally disfigures the Person whom it possesses; and one may, with Reason affirm, that if Anger is a Fire that inflames us, Envy is one that burns us up, and carries with it its own Punishment, which will not suffer its Distemper'd to rest Day nor Night; it is a sort of Hectic, which comes on by little and little, and is hard to get off, when thro' Negligence it has been suffer'd to take Root. The envious Man spurns even at *God* Himself; he considers as the greatest of his Misfortunes, the Distribution which the Providence of *God* has made of his good Things to other Men; the Grief of another Man is his Joy; the Health of his Neighbour alters his own, and his Disquiet arises from his Neighbour's Ease; he tempers the most agreeable Drinks, in the Bitter of another's Tears; his private Discontents spring out of the Publick Joy; the Gains which come not into his own Coffers, seem to him to go out thence, and there is no making him happy, without rendring Miserable all his Acquaintance; a moderate Harvest to another,

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renders his own, ever so abundant, quite Dissatisfactory, and all the Prosperity in the World becomes uneasy to him, if he be obliged to share it with any one. You see, my Son, that a Man of this Cast, can be in Peace with no one, and that commonly he wages War with *God* Himself too, judge then, thereby, of his Repose in Body and Mind ; other Men confine their Grievs to their own proper Misfortunes, which are so divers and so numerous, even to those whose Conditions are most happy, that let a Man be ever so fortunate, he pays in the Afflictions of many Days, for the Joys of a few Hours ; but the envious Man, besides those which fall to his own Share, increases them to an Infinitude, by the Happiness of another ; another's Happiness creates his Misery, and another's Misery is his Repast.—Avoid, my Son, a Vice so detestable, and so hurtful, with which it is impossible to be infected, but the Man becomes his own Executioner, and his own Punishment. Make you no doubt, but having grievously tormented, in this Life, those whom it has taken Possession of, it will hurry them yet further, *to that Lake of Fire of Brimstone*, prepared by the Justice of *God* for those, who do not reverently submit to the Dispensations of his Providence. The Description I have given you of the foregoing Vices, has been more extensive than I at first imagined. God grant that it be not
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only plain and full enough to excite your Averſion to them, but alſo ſtrong enough to carry you to the Practice of the contrary Virtues. — A Thing is never better proved, than by the Oppoſition of its contrary; and if you have well conceiv'd the Reaſons which ſhould induce you to hate *Pride, Covetouſneſs, Gluttony, Idleneſs, Impurity, Anger* and *Envy*, you will, with much Eaſe and Promptneſs, for the Good of your Soul and Body, be carried to the Love and Practice of *Humility*, of *proper Œconomy*, neither profuſe, nor ſordid, of *Sobriety*, of *Diligence*, of *Chaſtity*, *Moderation* and *Charity*; and you will govern yourſelf in following them, by the Leſſons and Rules of *Prudence, Fortitude* and *Temperance*, which cannot fail but be very Salutary and Advantageous, if you regulate yourſelf thereby. Among the many good Offices which theſe Virtues will render you, I would, my Son, (and *God* grant they may) that they give you as great a Love for the Truth, as generally young People have aptneſs

Lying. to Lying, conceive I conjure you, the greateſt Abhorrence to this Vice, and to ſecure this Abhorrence, remember that *Jeſus Chriſt* had not given himſelf the Title of the Truth, nor taken the Character of the true, but to inſinuate to us that he loved thoſe that were ſuch; and wherefore do you think the Devil is in Holy Scripture called the Father

Father of Lies, unless it be to shew us, that all Liars are his Children : The Love of this Vice is an incontestable Proof of such their Discent, who practice it by Inclination, and who, from this Inclination, grow habituated thereto. I know well, that they who would excuse themselves of it, say, that the Shame alone of confessing a Fault imputed to them, carries them in spite of themselves into the Necessity of telling a Lie.— It was a n ill Example which *Adam* left to all his Posterity : But what think you, are all the Shiftings, Turnings and Windings, which Men make use of to disguise the Truth, they are as so many Fig Leaves, through which may be discern'd, at least, if the Shame and Confusion, which such Liars have of their Fault, lead them to repent of it. — The Hope of their doing better for the future, might in some Degree satisfy those who were interested in their Favour, but common Experience shews us, that a Man who has committed a Fault, and seeks to palliate it with a Lie, does not repent so much of his Crime, as to be believed Criminal.— I do not mean, my Son, in exhorting you never to tell a Lie, to persuade you always to tell the whole Truth.— This might, on certain Occasions, argue great Impudence, but there is no Occasion whatsoever, where telling a Lie is not a Crime : There is no easier Method to avoid
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it by, than to speak little, and to live well. One needs no Disguises, when one behaves well, and a Man will always speak the Truth when he reflects on what he is about to say, and guides his Words with Discretion.—The Definition alone, of this Discretion will convince you, *'tis a Faculty of the Understanding*, which prescribes to the Will honest and convenient Means, to arrive at a happy End of a Thing; and you see well, that how advantageous soever may be the End you propose to yourself, in any Undertaking, the Means cannot be honest, if you have made use of Falshood to succeed therein; a just Hatred of this Vice, will make you, not only more reserv'd in your Discourse, but will render you also more circumspect in your Actions; and cherishing Sincerity in your Heart, will lead you into an Abhorrance of Evil-speaking and Calumny, the two great Pests of Society, from whence spring the most of our Troubles, because they are the common Occasions of our Quarrels with one another. Truth always follows Sincerity, and both these Qualities are absolutely necessary to the Discharge of the Duties of Piety, towards God, and Charity to Men.—A Man cannot be a good Christian, without being a Man of Varacity, no more than the same Person can be an honest Man and a Knave: Hypocrisy in Religion is a Sacrilege, and Falshood
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in Commerce is a Crime of a high Nature ; by Commerce, my Son, I do not only mean civil Society, but that Intercourse amongst Men, which goes by the Name of Trade, it is principally here, that mutual Faith, the *Bona Fides*, ought to reign ; if it is not found here, the Name of the *Justice*. Thing is perverted, in calling that Commerce, which is only a conceal'd Cheat. Whatever you undertake, my Son, and whatever Dealings you have in the World, tho' you intend not for Trade, remember that without Diligence and Justice, a Man shall hardly acquire a Reputation in his Profession, or be esteem'd an honest Man. The Voluptuous and Slothful, change the Quality of Man into that of Brute, by a Metamorphosis so much the more shameful, as it is voluntary. The unjust Man pays too great a Price for that which he shall hardly keep, for the wise Man's Aphorism will be found rarely to fail, where Riches are not honestly gotten, *That they make to themselves Wings, and fly away*. If ever you would secure to yourself a Probability of Success in any Undertaking, see that the Means you employ thereto be exactly just ; but how just soever may be your Means, or how well soever understood, begin no Undertaking of Moment, before you have implored the Blessing of *Almighty God* thereon ; all your Care and Assiduity will be vain, if no worse,

unless accompanied with the Divine Benediction, and if after all your own Care, and this looking up to, and imploring the *Almighty*, it shall not please His Providence that the Success answer your Desire, fail not nevertheless to bless His Name; submitting yourself entirely, and reverently, to His Will, under a certain Assurance, that if such an Event would have conduced more to His Glory, and your Salvation, it would not have otherwise fallen out.

Make a judicious Use of all favourable Opportunities, which your good Fortune may present you; they offer themselves but seldom, let them not slip, lest you chace them to no Purpose, when they are flown.

Husband well your Time, when *The Value of Time.* that is once lost, it is irrecoverable. A new Gain may repair an old Loss; but the Loss of Time, (*that Pearl of great Price*) is irreparable.

In exhorting you, my Son, to a close Application to your Studies, I do not mean that you should give yourself up so entirely thereto, as to allow yourself no *Recreation.* Relaxation. I know that the Body cannot hold out a long Time against Fatigue, no more than the Mind against an uninterrupted Exercise of its Faculties; if a reasonable Suspension of their Functions be not allowed to the one and the other

other, to repair its exhausted Powers; and therefore far from forbidding you Recreations, I advise them, nay more, I press them, provided you make choice of such as are honest and innocent; I exclude, as neither the one nor the other, all Games of Hazard, which so far belye that Name, that they have seldom a fair and even Chance in them, so that your Money is sure to be lost, and your Virtue far from secure; moderate bodily Exercises best suit a Christian, and an honest Man, and I hope you will always retain the Qualities of both these aimiable Appellations; but as on these Occasions, the Choice must depend on the Inclination, you will do well to regulate yours, as much as possible, by your Duty, which will teach you, that be your Play what it will, which you intend as a Diversion, you ought to take Care that you make not a *Principal* of an *Accessory*; to this Purpose, see that it may be an agreeable Entertainment, and not a too serious Affair, as it will then become, if you should suffer any considerable Loss, by exposing to Hazard, more than you can easily and unconcernedly part with; never run the Risque of going away with Grief, from what ought only to have procured you Pleasure, which cannot happen, if you play but for the Sake of Play, and only with the View of recovering those Spirits, which a close Application

*Against
Gaming.*

to Business may have dissipated, at least, nevertheless, if you should at any Time play for more than ordinary, be sure to know your Company well, that you become not the Subject of their Laughter, after having been that of their Knavery.

Ignorance and Presumption are *Ignorance* two Vices, almost as old in the *and Pre-* World, as Man himself; avoid *sumption.* these, my Son, with great Caution; to this End, seek Knowledge and Instruction, and never be ashamed to ask Advice of those that are more knowing than yourself; be diffident of yourself, and instead of taking in ill Part, that Advice that is given you, receive it with Sweetness and Respect, reserving to yourself the Liberty of following it, or not, according as you find it conformable to Reason and Prudence.

Reading is not only the Business, but the Diversion of a Scholar, by an agreeable Variety, by which you may suit your *Reading.* present Temper; and when you are not employed in mastering a Language, you may be improving and strengthening your Judgment, enriching your Memory, and enlightning your Mind. By Reading, we learn to express ourselves with Propriety, Purity and Force, insomuch, that we may say, that Reading alone, procures us the Advantages both of Conversation and Contemplation.

templation ; but, my Son, do not read only to become more Knowing, read sometimes what may make you better, more Christian, more Moral, more Virtuous, and *Wise unto Salvation*. Think not, my Son, that Scholastick Learning alone, can accomplish you, this may build up the Man, but a competent Knowledge of Divine Things must be added, to build up the Christian. And to this End, make choice of good Books, addict yourself to pious Reading, in which, imitate the Bee, who gathers the Sweets of the Flowers to make Honey in due Season ; do you gather likewise by this Example, whether you read Books of Devotion, Morality, or History, by reducing into Writing, as in a Common-Place Book, the several Remarks you make ; this will ease your Memory, and you will avoid, on many Occasions, the Trouble of a Research, for those Thoughts which you may have Occasion to apply. Never amuse yourself with Romances, which only heat the Imagination, without filling the Understanding ; and altho' they represent Virtue to us, in the highest degree, to which it can possibly soar, they have, nevertheless, a great deal of hidden Poison under these Flowers, especially to young People ; you will do well to shun such sort of Reading, as well as loose Plays, and other such-like Books, shocking to Modesty, with all prophane, atheistical and sceptical Ones ;

shocking to the Faith of a Christian, founded on the Revelation of *Jesus Christ*, which are so many Snares, the more difficult to be avoided, the less dangerous they appear, notwithstanding they are greatly so.

Guard yourself well, my Son, that the Desire of Riches carry you not *into the broad Way which leads to Destruction*, in the *Cheating*. Acquisition of them; nor to Actions not only Base and Mercenary, but also Treacherous and Unjust. *Double Weights and double Measures are Abomination to the Lord: Better is a little with Righteousness, than great Revenues without Right; and remember that Godliness with Contentment, is great Gain.*

Avoid Ambition—altho' some *Ambition*. have called it the Error of great Minds, I have always consider'd it, as the Distemper of the most rais'd Spirits. It is an insatiable Monster, its Designs are without all Bounds, as well as beyond all Hopes; and how Fortunate soever the ambitious Man may be in his Enterprizes, his Successes rather extend than content his Desires; his Advancement to a Post, which he aim'd at, and had in View, discovers to him another and an higher, without which his Happiness is imperfect.—In Proportion as his Honours and Happiness increase, his Desires and Pretensions swell and multiply, the whole World at last will scarce satisfy him, he can hardly

hardly bear any Equal, and much less any Superior; his Life passes in a perpetual Agitation of Body and Mind; Tranquility and Repose are utter Strangers to his Breast, and many times the Pains he has taken to raise himself, serve but to aggravate the Terrors and Unhappiness of his Fall. — Avoid then, my Son, a Path so dangerous, in which there are more *Precipices*, than *Resting Places*.

If any one speak Evil of you, and the Thing come to your Knowledge, examine it well without Prejudice, and if you find upon a serious Examination of yourself, that you are, or have been guilty of what is imputed to you, repent of, and correct it; and look not ill upon those, whose Reports have produced so good an Effect in you; but even if they blame you wrongfully, do not discover any Malice or Ill-will thereat, for every Day's Experience teaches, that the Contempt of Calumny kills it, but a Resentment of it feeds it, and keeps it alive.

A great Man of our own Time has said,
That all the Virtues lose themselves
in Interest, as the Rivers lose them-
selves in the Sea. Suffer not your-
self to be carried away by Interest, which
having in View nothing but its own Advan-
tage, makes us forget Justice and Equity,
and all social Virtues; regulate therefore your

Calumny.

Interest.

Interest by Reason, and that Royal Law, *Of doing to others, what we ourselves should desire to be done to us.*

Be not over Rigid and Captious. — Make not a great Affair of a Trifle, no more than a Trifle of a great Affair; *Captiousness Follow Peace with all Men, and Punctuality.* says the Apostle, seek Peace with all the World, and rather abate something of your Right, than contest, much less go to Law with any one; what another Man, on the like Occasion, would look upon as given away to the Covetousness of his greedy Adversary, do you consider, rather as laid out for the Preservation of the Peace of your Mind and Body, than which, there is nothing in this World of more Worth.

Never procrastinate, or put off to another Time, what you can do at present, and what you do, let it be done with Order, and without Confusion; let the same Exactness appear in your Cloaths, in your Books, and even your Papers of the least Consequence, as well as in your most considerable Affairs. Regulate your Expence by your Fortune, and as far as this Fortune will permit, allow yourself every Thing that is decent and becoming your Circumstance; but never take Delight in Superfluities, lest by Degrees, they insensibly deprive

deprive you of the Means of allowing yourself Necessaries.

Altho' Dress was one of the first Consequences of Sin, there are not a few who make it nevertheless, one of the *Dress*. principal Subjects of their Vanity, and one of the most painful and troublesome Concerns of their Lives. Cloaths, which were intended only to preserve Men from the Injuries of the Weather, and for that Reason, ought to be design'd to no other Purpose, serve not to this their Primitive Use with these Sort of People, they serve to gratify the Intemperance of their Minds, as well as to cover their Bodies from the Intemperance of the Seasons, it is the Weakness of either Sex : But, altho' it is insupportable in both, it is nevertheless more blameable in the Men, than the Women, because the Generality of Women, fancying their Merit to consist in their exterior Charms and Graces, it is no Wonder that they seek to set themselves off by the Variety of their Ornaments, by the Delicacy of their Taste in Dress, and the Magnificence of their Appearance ; whereas the Men, who should judge more reasonably, ought to despise, as unworthy of them, such low and childish Means to make themselves considerable, and should only think to distinguish themselves by their good Qualities, and their Virtues. This is what I would direct your Aims to ;

but meaning, that you always regulate yourself by Decency, by your Fortune, and above all by Reason ; then your Dress will be in a becoming Medium, neat without Affectation, agreeable without Profuseness, and well adapted without Effeminacy.—Be neither the first nor the last in the Fashion, a too great Eagerness to subject ourselves to every Fashion, is ridiculous, and a too great Severity in opposing it, is Fantastical ; avoid equally these Extremes, and keeping yourself in an honest Mein, let the World rather approve your Modesty, than condemn your Pride : Let them esteem you rather for your personal Qualifications, than your foreign Ornaments. In one Word, be more careful to embellish your Mind with good Qualities, than to dress your Body with gaudy Trappings, unreasonable, or unbecoming your Fortune, Profession or Function.

In Speaking or Writing, endeavour to be concise, that is, to express a great deal in few Words, but how great a Facility soever you may be master of, to express yourself with Purity, Clearness and Strength, fail not nevertheless in Company to give others a patient and attentive Hearing, that

Conversation. you may answer in a becoming Manner, and please, in order to persuade them ; especially remember, that a mixt Conversation is not a Monarchy State, where one alone has a Right to speak and preside ;

side ; but rather a kind of Republick, where every Individual has a Right, in his Turn, to speak, and propose what he thinks fitting and reasonable.

Secrecy is the very Soul of an Intrigue, and commonly thereon depends the Success, and the more important the Design is, the more Care is to be *Secrecy.* taken not to discover it. Never betray another's Secret ; and take heed, my Son, when you have form'd a Resolution of any Consequence, to keep your own ; without this Precaution, you may fear it may happen to you, as it often does to Mines, which evaporate into Smoak, if they have ever so little Vent.

Fly Idleness, it is a Kind of Spiritual Paley, so much the more dangerous, as it rarely ends without producing some ill Effects. Man is born for Action, *Idleness.* he is under a Necessity of being always employ'd, and if not in that which is Good, he is almost infallibly carried to that which is Bad ; and Idleness has this in common with *standing Waters*, for as these commonly produce *Serpents*, that commonly produces *Vices*.

There are some People, who are exceedingly pressed to know the Affairs of others, whilst they are regardless *Curiosity* of what nearer concerns themselves. This Curiosity has always seem'd to me,

me, mean and unworthy an honest Man ; to avoid this, my Son, consider, that if the Person, of whose Concerns you would so fully inform yourself, is indifferent to you, it can be little Satisfaction to you to know them ; and if he is your Friend, why should you endeavour to penetrate, what his Silence shews you he would rather conceal from you ?

It is only for Kings to say, that he that knows not to dissemble, is not fit to reign.

Diffimulation. Diffimulation, if it should be allow'd, sometimes a Virtue in Sovereigns, is always a Vice in Particulars ; it is not, but there may be

Reasons, wherein Prudence is concern'd, in our not discovering all we know ; but on such Occasions, conduct yourself, my Son, with such a Sort of Reserve, that what you do say, may not give Reason to impeach your Prudence, and what you do not say, give Suspicion of Disguise, and double Meaning.

If you fall into the Company of Strangers, whom you know nothing of, beware of the

Not to judge by outward Appearance. common Error, of judging of the Merit of Persons by their outward Appearance, the richness of their Cloaths, or the fineness of their Discourse, such Things are

very suspicious ; and Experience shews us, that they are not always Men of the most Honour, who are the best dress'd, and that the honest
Man.

Man is not always the most eloquent ; on the contrary, a pompous Shew, is often a Kind of *mute Eloquence*, which imposes on the Heedless, and a Facility and Fluency of Expression is a kind of *false speaking Dress* to insnare the Ignorant. Beware, on these Occasions, of any Prepossession or Prejudice ; impose a Law on your Judgment, to determine nothing but from a further Knowledge, and look deeper than the outside, before you judge Well or Ill of any one.

Flattery is to our Minds, what Poison is to our Bodies, only with this Difference, that every one hates Poison, and yet every one loves Flattery ; the Passion which every one has for it, is a Kind of Leprosy, which has infected the whole Mass of Mankind, from the Courtier to the Peasant ; it is found in the Cottages of Shepherds, as well as in the Courts of Princes ; it reigns there indeed, with more Shew and Delicacy, than amongst Inferiors ; but this is only to produce Effects more hurtful and pernicious, in Proportion to the Power of the Persons on whom it is exercised. Prosperity is the Mother of Flattery, as Interest is its only Object, and it is for this Reason, that there is so much more of it with Princes, than Subjects, who, be their Condition, nevertheless, what it will, are not without. The most miserable of Mortals having, at least, one
Flatterer

Flatterer which accompanies him through his whole Life, and who contracts so great an Intimacy with him, that insensibly he sets up for Introductor of foreign Flatterers; you need not study the Name, my Son, of this inseparable Personage, I'll tell you, *Self-Love*. 'tis *Self-Love*; 'tis this, that takes Part in all our Misconducts, that corrupts the Purity of our Judgments darkens our Understandings, and, finally, so much disguises the Truth, that we can hardly know it from Falshood. Take heed, my Son, that the Warning I am giving you, of the many Mischiefs commonly wrought by this domestic Flatterer, causing you to distrust him, and all others, may cover you from their Attacks, and prevent your suffering yourself to be seduced by their poisonous Sweets, which they would inject into the very Blood-Vessels of your Heart.

The next Article of Advice, my Son, is equally delicate, important and difficult to treat of, on which I am desirous to *Party*. say something, that I may not have to reproach my own Silence, on any Subject whatsoever, which may conduce to your Instruction and Improvement. This respects the Manner, in which you ought to conduct yourself in those difficult, troublesome, and sudden Occasions, which oblige you to declare for a Party; a full Discussion of

of this Subject, would carry me a great Length, it might require a Volume much larger than what I intend you, and lead me wide of my main Design, which is to form you to an honest Man, rather than a Knowing one.—It is sufficient for this Purpose, that you observe two or three Rules which I shall give you. Occasions of this Nature, are either General or Particular, and be they which they may, you will always do well not to mix in them, if you can avoid it. If it is possible be quiet yourself, at least, tho' you cannot be so happy as to contribute to the Quiet of others, and if it is not possible for you to remain in this Neutrality, and that an indispensable Necessity engages your Choice, I wish, my Son, you may take this Council. If the Affair in-Question be general, and the Interest of the King is concern'd therein, join yourself without Hesitation to those who act for him; they preserve the Rights of *God Himself*, who defend the lawful Authority of Kings, who are his Vicegerents; and the Holy Spirit so unites the Interests of those who reign, with the Interest (if I may so speak) of *Him, by whom Kings reign*, that it assures us, that they who resist the Power, resist even *God Himself*. *The Powers that be, are ordained of God*, says *St. Paul*. It is better to die for your Prince, than to reign by Usurpation in his Stead.—Consult your Duty on such Occasions,

Occasions; before your particular Interest ; but
 as far-as may be, *study to be quiet, and mind*
your own Business ; if the Affair in Question
 be particular, before you declare yourself,
 examine well, without Precipitation and Par-
 tiality, on which Side Justice lies; which you
 may pretty easily know, because this will be,
 no doubt, the Side on which the greatest
 Number of Men of Honour, good Sense and
 Probity, are engaged : “ The Writers on both
 “ Sides, commonly endeavour to mislead, and
 “ are a kind of *Ignes Fatui*, which it is not safe
 “ to follow, some write because they are, and
 “ some because they want to be hired. Allow-
 “ ances must be made for Misrepresentations
 “ in both ; the *Mercenary*, who writes for Pay,
 “ will cry *Peace*, when there is no *Peace*, and
 “ the *Prejudiced and Disappointed* will scatter
 “ *Firebrands, Arrows and Death*, distrust them
 “ equally ; let the honest, unprejudiced, inde-
 “ pendent Men, be your Guide, and having
 “ joined yourself to that Side, to which you
 “ think that such Men adhere ; go no further
 “ with them, than they are govern’d by Mo-
 “ deration, fly, as from the Plague, from vio-
 “ lent Men, and violent Measures ; think not
 “ that a private Man, may be a Disturber of
 “ the publick Peace ; never take Part in pub-
 “ lick Commotions, on the contrary, endea-
 “ vour all you can to allay Heats and Ani-
 “ mosities, to calm the turbulent Spirits, to
 “ mollify

“ mollify the Enraged, and to incline them to
 “ a Disposition to prevent the Evils, infallibly
 “ consequent on such Divisions. I know, my
 “ Son, that you are not of Birth, or Con-
 “ sideration, to turn the Scale of a Party, but,
 “ by God’s Blessing upon your Studies, *as the*
 “ *Way to Honour lies open to all*, you may be
 “ eminent in your Profession, and then it will
 “ be your Duty to do all you can, in your own
 “ Sphere, for your King and Country, your
 “ Friends and Fellow Creatures; and tho’ your
 “ Merit should lie conceal’d in a private Sta-
 “ tion, it may happen, even against your Will,
 “ you may be obliged to declare yourself; then
 “ I hope, what I have said will not be unuseful
 “ to you, which I shall sum up in very few
 “ Words, *Follow Peace with all Men, and*
 “ *Holiness.*”

One of the most sensible and reasonable
 Satisfactions we can enjoy in Life, is, without
 doubt, to be esteem’d by all that
 know us. It is this Esteem, when *Esteem.*
 reasonably establish’d, which pro-
 duces the three Sorts of Goods, which we
 know in Civil Society, by the Names of *Ho-*
nest, Pleasant and Useful; the Esteem of
 another, is a Good, not only *sincere* and *plea-*
sant, but also *profitable* and *useful*, and many
 times leads to Advancement. Endeavour to
 gain the Esteem of the Wise and Virtuous,
 by being such; and whether you meet, or not,
 with

with such Preferment as you could wish and desire, be content with your Condition, (confining your Aims within the Bounds of Modesty) this will make you more beloved of God, as well as more esteem'd of Men ; endeavour to honour your Profession, rather than to be honour'd thereby, and know, that the Vain-glorious are not seldom the Objects of Hatred and Contempt, rather than of Esteem and Love.

Be discreet and sincere in all your Words, honest and prudent in all your Actions, obliging and affable in all your Behaviour ; be not ready to misinterpret what others say or do, at least, let your Judgment of them be warranted by the Voice and Suffrage of the Publick.

Beware of being revengeful.—Vengeance pierces and wounds the Heart, in which it resides. The Causes of your Desire of Revenge, are either just or unjust.—If they are unjust, you become so, by desiring it, and if they are just, in seeking Vengeance, you cease to be so, because you invade the Prerogative of God, who saith, *Vengeance is mine—I will repay*, saith the Lord.

To avoid Perjury, which is scandalous with Men, and abominable with God. Swear not at all, but let your Conversation be *yea, yea, and nay, nay* ;
if

if you accustom yourself to speak always the very Truth, the Confidence Men will repose in you, will render it unnecessary for you, to enforce what you say with an Oath ; and common Swearing *Swearing.* is without Excuse, because without Temptation, an high Affront to *God*, as it leads to a Profanation of his Name, which he has declared, he will not hold *guiltless*.

There is nothing in the World more unworthy, and yet nothing more common, than Ingratitude, 'tis the *Ingratitude.* general Opinion, as well as the general Complaint, and if all that complain were free, there would be no such thing, because all complain ; it is the Offspring of Generosity, but so degenerate an one, that it answers not to any of the good Qualities of its Mother, because it is no sooner born, but it is nursed and brought up by Avarice and Cowardice, who by the infected Milk, wherewith they nourish it, and the bad Lessons they give it, corrupt all the good Inclinations one might expect from its Birth. Keep clear of it, my Son, let it not communicate to you the least Degree of its Baseness ; the Ancients, by a pretty Fiction, have limited the Number of the *Graces* to *three*, to teach us, that if *one* receives a Benefit of *another*, the *third* should repay it : You may now moralize this Conceit, that is to say, never fail of your Acknow-

Acknowledgments for the Favours you receive, and as often as possible, prevent those of others, by the Favours your confer.

If my Satisfaction is not indifferent to you, and you have any Regard to your own Repose, take heed of being Surety for any one, let the Reason or Occasion be what it will. If your Friend has any Occasion of you, serve him with your Purse, and your *Suretiship*. Councils, and every thing that you can, but reserve your *Liberty* for yourself, without ever engaging *that* for another.—If you would aid the Necessities of one you love, and you have the Means in your Hands of doing it, do it without Delay, and if you have it not, why should you oblige yourself for a future Time, in which you may have less than you have now. Never engage your Faith for another, for fear you should be obliged to disengage it for yourself, 'tis to throw your Estate to the Wind, to make it liable for another Man; 'tis to hazard at once the Loss of your Money, your Peace, and your Friend. I content myself, my Son, to counsel, to exhort, and to intreat you, to the Observance of all those Things which I have already said; but by all the Power of a Father, by all the Authority which that Relation invests me with, I positively and peremptorily forbid you this. Be cautious how you contradict this Command, as you would not expose

expose yourself to the deserved Punishment of Disobedience. I am sensible this Restriction may seem harsh to many, it is nevertheless taken out of that of the wisest Man, and greatest King of his Time, in the 22d Chapter of his Divine Proverbs, *Be not thou one of them that strike Hands, or of them that are Sureties for Debts; if thou hast nothing to pay, why should he take away thy Bed from under thee.* It is by this Sentiment of the wise Man, that I presume to justify the Severity, or perhaps Inhumanity of mine, in having forbidden you all Sorts of Suretiship, with so much Rigour.

You are for your Age, my Son, sufficiently instructed in the Truths of our Holy Religion, for me to flatter myself, that you are able to render a Reason of the Faith *Meekness.* that is in you, to all that shall require it of you; do this on all Occasions, that present themselves, according to the Advice of *St. Peter, with Meekness and Fear;* but according to that of *St. Paul, Avoid all needless Controversies.* They irritate rather than persuade, and the Desire to overcome, or the Fear of being, carry the most moderate to sad Extremities; by this Means Charity is almost always wounded, and the Truth seldom clear'd up; insomuch, that one may say now of Controversies, what the Apostle said of Fables and Genealogies, which are with-
out

out End ; *That they beget only vain and foolish Questions, rather than the Edification of God, which consists in Faith.* This Faith is the Basis of all Christian Virtues, as Charity is the Perfection, and Hope the Crown ; the first has only God for its Object, the last respects ourselves, and Charity, which is placed between, comprehends what we owe to God, Ourselves and our Neighbour.

It is because Charity teaches us all the Virtues of the spiritual and social Life, that the Apostle St. Paul prefers it *Charity.* to the other two, when he says, *And now abideth Faith, Hope, Charity, these three ; but the Greatest of these is Charity.* God is Love, and *who so dwelleth in Love dwelleth in God, and God in him.* All other Virtues bring us near to God, but this assimilates us to him, as it is one of his principal Attributes, and the inexhaustable Fountain of his Good-will to Men, insomuch, my Son, that whenever you are charitable, you imitate one of the most common, and yet most glorious Actions of God, who never fails to do good, *even to the Unthankful and to the Evil ;* do you thus all the Good you can to all, but *especially to those who are of the Household of Faith ;* and yet let not not this, which is intended only as a Preference to such, shut up your Bowels, and close your Hands to all others, who are
not

not of the same Communion. All Men are your Brethren in *God*, as all Christians, of whatever Communion, are in *Christ*, and this Relation ought to engage you to relieve their Necessities, to console their Afflictions, and to succour their Distresses; and above all, let your Help be ready, considerable and affectual, according to your Power, and in Proportion to the Extremity and Greatness of their Necessity; this will be a sure Means to draw down the Blessings of Heaven on your *Soul*, *Body* and *Estate*; *Whoso giveth to the Poor lendeth to the Lord, who will repay him again; but he that shutteth his Ears to the Cry of the Poor, shall cry himself and not be heard*, says the wise Man; you see hereby, my Son, what are the genuine Fruits of Charity. But yet let it not be a Regard to Interest, that shall excite your Charity, the Virtue would lose its Quality by such a View, and you would in vain hope for the Reward, if you aim'd at a kind of Traffick or Commerce with *God*.—All the Christian Virtues terminate, and are centred in Charity, and herewith I shall finish this Chapter, which contains all the Instructions I had to give you, concerning the Duties you owe to yourself, after which I have only a Word or two to add, concerning the civil or social Duties.

Of

Of your Duty to your Neighbour.

Hitherto, my Son, I have represented to you the Duty you owe to *God*, and to yourself, For the Love of *God*, *in whom we live and move, and have our Being*; and that our Thoughts, Words and Actions, ought to have Respect to *God*, as to their Center; it is time now, that I set before your Eyes, what you owe to Men, to whom you are held by the Bands of civil Society, for verily you are not born for yourself alone, but for others, as they are again for you, in a Reciprocation of good Offices. Dens and Forests are for wild Beasts, and Cities for Men, who compose Communities, and who, by common Interests, are knit together, the one to the other, in a commodious Intercourse. The Love of Solitude is not natural to Man, and contradicts the Design of his Creator, who has not sent him into the World, but for Society; and Reason, that noble Faculty, which sets him so much above the Brute Creation, was not given him but to this End.—He is possess'd of certain Virtues, he ought to put them in Practice, which he cannot do, but with his like, and such, with whom he is capable of living in Society and Commerce; it is in this Commerce, that you ought to commix the *Prudence of the Serpent, with the Innocence of the Dove*.—You must be just and sincere,
and

and always have before your Eyes this first and Golden Law of Nature, which I have already cited, *To do nothing to another, but that which you would be willing should be done to yourself.*—This Law, my Son, is not only the Dictate of Nature, and receiv'd universally in all Nations, even those that are out of the *Covenant of Grace*; but God Himself makes it a part of his Law, in commanding us, *To love our Neighbour as ourselves.* There is such a Connection between that which we owe to ourselves, and that which we owe to others; that in treating of the first, I have scarce left myself any thing further to say, upon the last; I shall, nevertheless, make you some few Remarks on this Subject, which may be neither useless nor unprofitable, if you put them in Practice.

Mark well, my Son, that God does not only command you to love your Neighbour, but to love Him as yourself, that is to say, with all the Sincerity, *Benovelence*, Heartiness and Warmth, of which you are capable. This Obligation, as you may see well, is of great Extent, but the Goodness of God has gone much further for us: He remits on our Behalf, a Part of His own Rights, and after having required our whole Affection to Himself, He releases us of our Engagement, in Favour of one another, as to a Part of that which he had so entire-

ly exacted. He ceases in this Respect, to be what he stiles Himself elsewhere, *viz. A jealous God*; and is willing through His Love to us, to share our Love with our Fellow Creatures; and provided we love Him primarily, and above all, we are allowed, nay, we are required, to love one another; *God* will admit of this sort of Rivalship. This Goodness which is infinite, as the Essence from whence it proceeds, hardly affects Men; for of the three Sorts of Affection, which the Law of *God* prescribes, they little regard only that which relates to themselves, and having none, neither for *God*, nor their *Brethren*, thro' the Excess of that which they have for *themselves*, they are failing in that which they owe both to *God* and their *Neighbour*, which renders them in this World Imitators of the Infernal Spirits, and will render them Companions of their Pains in the other; avoid, my Son, so fatal a Resemblance, which you cannot but find easy, if you love others, as you desire they should love you. — This is a Relative Duty, and you ought to addict yourself thereto, for the Advantages, as well as the Sweets of Life. He who commands us to love, commands us to serve, esteem, honour, and in one Word, to make all those obliging Condescensions which the Heart never fails to inspire for those who are dear to us. My Son, all Mankind ought, in a qualified Sense, to be
clear

dear to you; and he who lives next Door to you, is no more your Neighbour, by the Rules of the Gospel, than he who lives at the Extremity of the Kingdom. Be ready, therefore, with your good Offices to all, and let no fair Occasion slip you to serve any one; and to the Favours you confer, join an obliging Manner of doing them, which greatly enhances the Obligation, and however unknown a Person may be to you, who asks a Favour of you, if you grant it not, do not add to the Disappointment, your Refusal may occasion him, by any Rudeness of Expression; on the contrary, rather mitigate his Concern, by shewing that you have your Share, in not being able to satisfy him; this Behaviour will not only acquire you the Esteem, but the Love of every one, and especially by adding hereto some other Rules, which are indispensable, if you would acquit yourself of what you owe to others, which are comprised in the following Articles.

The *great Ones*, my Son, are to us, what lighted Candles are to the Moths, we cannot play about, that is, approach too near them, without being burned; there is nothing so enchanting as the pomp and gay Appearance of every thing about them, nor so fallacious as the Pegeantry and Splendor that surround them, take heed.

*To keep at
a Distance
from the
Great.*

not to be dazzled therewith, my Son ; and be their Elevation, either from Birth or Fortune, let their Virtue alone, and Personal Merit regulate your Veneration towards them. Instead of many Reasons which might be given for this Advice, take these which follow :

First, Remember that tho' among the Great there are those, whose Inclinations and Behaviour answer perfectly to their Characters, yet that the Number is far greater, who derogate therefrom ; remember that most of them, have one Thing in common with the Trees of the Forest, which afford sometimes a Shade, but very seldom any Fruit, unless such as the Apples of *Sodom*, which look tempting to the Eye, but within are Sand, and Rottenness. Most *great Ones* decoy us in the same Manner, and engaging us by large Promises, and an excessive Civility, we suffer ourselves often to be amused, without being able to undeceive ourselves ; but by sad Experience we are taught in our Distresses, how little Reason we had to Repose so much Confidence, in the Hopes they gave us of their timely Succours.

On the contrary, (and this is what you ought well to weigh) tho' you should be so fortunate, as to ingratiate yourself with any *great Man*, which you shall scarce ever do, unless his own proper Interest engage him to you ; you will soon find, that his Friendship has not
only

only the false Lustre of Glass, but the Fragility too. Commonly the slightest Fault effaces the Memory of the most considerable Services; wherefore, if you will take my Opinion, you should never approach such, but when an indispensable Duty obliges you thereto.

Have Respect to your Superiors,
Deference for your Equals, and *Carriage*.
Courteousness for your Inferiors.

Never speak ill of any one, and less absent than present. There is nothing more unworthy a Man of Honour, very far from keeping *Evil-speaking*.

Peace with others, which ought to be a Man's principal Aim in Society, you shall soon be embroil'd with all the World. If any one, with whom you converse, has any Defects, which you particularly know, instead of publishing them, endeavour to forget them yourself, after having used all your friendly Efforts to cure *Admonition*, him. One of the principal Services which we owe to our Neighbour, is to make him sensible of his Faults, and who does not this under the Visage of a Friend, has the Heart of an Enemy, or at least of one much too indifferent for a Friend; this must, however, be done with some Method, if you would succeed therein. Correction is a kind of Medicine, which one makes use of to cure the Mind of any Malady, wherewith it is

affected ; and it is necessary, on these Occasions, to make use of like Artifice with the Physicians, who temper the natural Bitter of the Medicine with a foreign Sweet. Prudence, and the Knowledge of the Temper of the Person, whom you advise, ought to regulate you in so doing, if you would not that all the Effect of the Remonstrance be limited by the Pretext, which your Liberty may furnish him, to look upon you with Disgust, irritating, instead of profiting him.

You will become an Object of Redicule, if you should yourself be addicted to the same

Vice, which you reprove in others,
Censuring. and will pass rather for an imprudent Censurer, than a sincere

Friend, *Thou, that sayest a Man should not commit Adultery ; Dost thou commit Adultery ? Thou, that abhorrest Idols ; Dost thou commit Sacrilege ? First cast out the Beam that is in thine own Eye, and then shalt thou see clearly, to pull out the Mote that is in thy Brother's Eye.*—Luke vi. 12.

Avoid the Meanness of those, who delight themselves in Tale-bearing, and
Tale-bearing. give not Ear to Tale-bearers ; if you are such an one, you give Occasion to your Neighbour to break with you ; and if you give Ear to such, you seek Occasion to break with him.

Never

Never be excessive in the Praises of any one you speak of, at least not to his Face, how Praise-worthy soever; you may pass for a Flatterer, even with *Adulation*. him, and the Profusion of your Encomiums, may render them suspected of being employed rather to shew the Fineness of your Wit, than the Greatness of his Merit.

Complaisance and Civility is the very Soul of Society, the Man who is devoid of it is disagreeable to all the World; whilst on the contrary, he who *Complaisance*. makes use of it with Address, may boldly promise himself, to please all his Acquaintance; Reason, nevertheless, must regulate your Complaisance; that you avoid Baseness and Cringing, which carried too far, is little less than a Crime. Self-conceit is not only an Enemy to Complaisance, but to good Sense; it *Good-breeding*. is impossible that a Self-conceited Person, can abate any thing in favour of others, and by that Means becomes troublesome to all, and at length, insupportable to himself; endeavour to be complaisant with Prudence, and firm in your Sentiments with Justice.

Never make a Jest of any one, if you would not expose yourself to the Jest of others in your Turn, and to the Enmity of those you
jest

jest upon ; it is not but that a genteel Raillery, (which must as such, be quite inoffensive) is the Life of Conversation ; but frequently the ill Use that is made of it, produces Distates, which kill the fullest grown Friendships, and you will rarely see, that a Series of Repartee and Raillery, shall go on long, without some sharp and stinging Expressions from the Parties.

Never defer to another Time, when you can do it immediately, to give Satisfaction to any one, who demands it of you, in respect to what you have negociated with him.—Regulate your Accounts often with him, if you would preserve his Friendship, and avoid many Difficulties, whence arise Disputes and Law Suits.

Be punctual with all, and in every thing you do, but particularly in the Payment of your Debts ; there is nothing more unworthy a Man of Honour, than to be solicited thereto ; and take your Measures so well, that the Sight of your Creditors may never be troublesome to you ; be always rather in a Condition to call upon them to receive their Due, than to be called upon by them.—Never exact with too much Rigour, what is your

your Due ; a too severe Exaction, which knows no Pity, is not only contrary to the Spirit of *Christ's* Religion, but also to that Consideration, which, as Men, (not to say Christians) we ought to have for one another.

Remember always, that what you have promised to another, is become a Debt to him ; Care should be taken in contracting such Debts ; but then, they must be faithfully discharged, that *Promises to your Neighbour's Confidence in be kept.* you be not abused, nor his just Expectations frustrated, nor *God* Himself mock'd, who, whether call'd upon as a Witness or no, is, nevertheless, by His Omnipresence and Omniscience, a Party to the Engagement.

What bodily Deformity any one may have, take heed, my Son, never to make it a Subject of your Raillery and Redicule, on the contrary, let it put *Not to Redicule the Deformed.* you in mind to give great Thanks to *God*, who has more highly favoured you, 'tis of His Bounty alone, that you possess greater Advantages of Mind and Body ; and *If you have received them, why should you glory, as if you had not received them ? And to whomsoever much is given, of him will the more be required.* The Superiority you seem to have over a Person,
any

any way defective, or deform'd, engages not only, as was said, your most grateful Returns to *God*, but also your tenderest Consideration of a Fellow-Creature, in such Circumstances, who is your Brother in *God* and *Christ*, and formed, as to his Soul, after the Image of *God*, and one for whom also *Christ* died; discharge therefore both these Obligations.

Another Sort of Neighbour is your Domestick; never imagine yourself exempt from any of the general social Duties towards such an one.—He owes you his Service, on certain

Conditions, by which he has engaged himself; but you, by a superior Obligation, besides the

Behaviour to Servants. Wages you have bound yourself to pay him, owe him many things, which you cannot withhold without Injustice, I do not mean barely his Maintenance, I intend as well, that Mildness and Gentleness, which tempering and mitigating the Irksomeness of Servitude, may move him to serve you with Chearfulness; to this End, my Son, comprehend the Rights, which the Quality of Master gives you, within the Bounds which Christianity prescribes, that is to say, Consider him, as was said under the last Head of Advice, as your *Brother in God*, behave to him as such, and doubt not, but how stupid soever he be, such a Conduct will awake his Insensibility.—

Forbear

Forbear threatening, as St. Paul advises, *Eph.* vi. 9. and more especially Blows ; and when he shall give you, even just Cause of Anger, stifle the Motions thereby excited, that you may give him Reason, rather to speak well of your Moderation, than to complain of your Rigour.— *Seneca* says, *That to oblige our Servants to devote themselves entirely to us, we must live with them in some Degree of Familiarity and Sweetness* ; make Trial of this Advice, and if your Servants do not thereby acquit themselves, in such Manner as they ought, after having done your Duty, put them away gently.

I don't know, my Son, but I may, possibly, omit some Article of Duty to your Neighbour, but even tho' I should, I may satisfy myself, in the Hopes, that if you conform to all that I have already said, there will remain little Cause for this Neighbour to complain of you ; I shall now, that you may have none to complain of me, before I finish these Instructions, which I collected for your Conduct in Life, advertise you that there is nothing will conduce more to a strict and conscientious Discharge of the forgoing Duties, than a frequent and serious Meditation *Meditations upon Death.* I confess, my Son, that of all Things terrible, that is the most terrible, and is rather apt to precipitate

tate us into Despair, than into a Love of Virtue and Piety, if we look upon it only with the Eye of Flesh, cloathed in that black Dress, with which the Transgression of our first Parents invested it, to destroy their Posterity, and the Holy Spirit of God has stiled it, *The King of Terrors*; but to those, who look upon it with the Eye of Faith, it has a quite different Aspect, nothing dreadful: This Divine Faith, the proper Passport of Christians, shews them this King of Terrors vanquish'd and disarm'd by the second Adam, and commission'd by Him, as a welcome Messenger of Release, to open the Prison Doors, wherein they lie bound on Earth, and to introduce them *into the glorious Liberty of the Sons of God*.—It is true, that in our present imperfect State, it is very difficult, even to the strongest Faith, to resist the first Motions of Fear, which the Thoughts of Death excite, even in the most Regenerate; but when once you have overcome this Weakness, so as to habituate yourself to these Thoughts, they will furnish you abundant Matter of Joy and Consolation; they will become easy and familiar, and instead of corrupt and vicious Inclinations of carnal Extraction, they will inspire you with Virtues, which shall evince, as well as proceed from, your Spiritual Regeneration.

Take

Take heed, my Son, not to put away to another Time, as *Felix* did *St. Paul*, these Meditations, on Account of your Youth, or Fulness of Health, or want of Leisure, or any other Pretence: But especially as to your Youth; Remember that a Glass but just now made, is not less Brittle, than one which came long since out of the Maker's Hands. An entirely new built Ship may as well suffer Shipwreck, as an old one; and how know you, but the same Moment, in which you put back the Thoughts of Death, may be that which *God* has fix'd for the End of your Life.—Since Sin has disorder'd the Clock-work of our Life, the Voice of *God* can every Moment call us to Judgment; this Thing, therefore, being of such vast Importance, and of such infinite Uncertainty, it behoves us *to be always ready, and on our Guard.*—

Let your Loins be girded about, and your Lights burning, and be Luke xii.
like a Man who waits for his 35, 36.

Lord. Watch and pray, for you know not at what Hour the Lord shall come.

Repent, at least one Day, (according to the *Rabbins*) before you die; and since there is not a Day of your Life, but may be the Day of your Death, let no one pass, without a serious Recollection of, and solemn Repentance for the Sins of it, and for all your past Sins, as far as you can call them to Remembrance;

live then, my Son, as you would wish to have lived, if you was just now falling into the Arms of Death, *Soberly, Righteously and Godly*: This has not only Reference to the three Benedictions, I implored at the Beginning of this Work, upon your *Soul, Person and Concerns*; but will also be an evident Proof, that you have well acquitted yourself, of the three great Duties, which I have prescrib'd you, since you cannot live *religiously and godly*, without rendering to *God* a suitable Worship and Service; nor *justly*, without rendering to your Fellow-Creatures what is due to them; nor *soberly*, without rendering to yourself, what you owe yourself. —

“ A constant Sense of these Things, will
 “ prepare and dispose your Mind for a de-
 “ vout and frequent Participation of the
 “ *Lord's Supper*, wherein *Christ*
Of the Lord's “ is set forth crucified for us,
Supper. “ and his Body and Blood ex-
 “ hibited to us, under the
 “ Types of Bread and Wine; by eating and
 “ drinking of which, we spiritually eat the
 “ Flesh of *Christ*, and drink his Blood, and by
 “ this spiritual Food, our Souls are preserved
 “ unto Eternal Life; we must approach the
 “ *Lord's Table* with Humility and Lowliness,
 “ a sincere and hearty Repentance, fix'd Re-
 “ solutions of Amendment, a strong and
 “ lively Faith, universal Charity, and an
 “ unfeigned

“ unfeigned Thanksgiving : Then we need
 “ not fear but the Merits and Benefits of
 “ *Christ's* Death, will be applied to us, we
 “ shall feel a new Life and Vigour springing
 “ into us ; and we shall *run the Way of God's*
 “ *Commandments with Delight and Pleasure ;*
 “ this will have an Influence on all your
 “ Actions, and all that I have prescribed
 “ you, will become easy and habitual ; the
 “ Performance of these Directions, will pre-
 “ pare you for this, and this will dispose
 “ and incline you to them, and all together,
 “ lead you to everlasting Life.” May the
 God of all Grace incline and influence you,
 by His Holy and Blessed Spirit, to fill up
 the noble Character of a good Christian, a
 worthy Member of the Community, and a
 truly honest Man, like another ——— for
 his own Glory, the Salvation of your own
 Soul, and your *Neighbour's Good to Edifi-*
cation.

If my Affection to you, my Son, had been
 less extreme, I might have contented my-
 self, to have deliver'd you my Thoughts by
 Word of Mouth, as to what
 I judg'd necessary, for the *The Conclusion.*
 Conduct of your Life and
 Manners, and in so doing, I might have dis-
 charged the Duty of a good Father ; but I
 had not then so fully satisfied the Tenderneſs
 I have for you, either in Degree or Extent ;

it was this which induced me to collect these Instructions, which, in the Beginning, I never imagined would have led me on thus far; but the Variety and Copiousness of the Subjects, I have found myself obliged to treat of, have necessarily carried me to a Length I did not foresee. Esteem this, my Son, as a sensible Proof of my Affection, and if it may have happen'd to me, to have been carried, in some Parts of this Discourse, above the ordinary Lights of those of my Profession, impute it, but to an extraordinary Affection towards you, like to that, which on a sudden, and at once, loosen'd the Tongue of the Son of the King of *Lydia*, who being born Dumb, began not to speak, but to cry out to a Soldier, who had his Arm lifted up, to bury his Poniard in his Father's Breast, and so diverted his malicious Purpose. — I see you going out into the World, my Son, and fearing for you dangerous Enemies, Enemies which can kill the Soul, your Lusts and Passions; the Devil too, *who goes about like a roaring Lion, seeking whom to devour*; and his Agents ready to seduce you by Temptation, or Example, *whom you must not follow, nor be led by*; fearing, I say, for you, Enemies so terrible and so near, I have been undoubtedly carried above my own natural Strength, to endeavour to parry their lifted Poniards, and to divert their Mortal Strokes.

The

The Excess of my Love, my Son, has this Day, you see, wrought in your Father the same Effect, which that just mention'd, of the Son of *Cræsus*, wrought in him for his Father ; and *God* grant, that answering to my Hopes and Wishes, by your living up to these Documents, I may have the Joy of having twice given you Life, at first a Natural, and now a Spiritual, in saving you from the Enemies of your Soul, by my Voice, which cries to you, and parries their Attacks, if you give good heed to her Warnings ; they concern your Felicity in Heaven, and your Repose on Earth ; they concern the Comfort of your Father, whose Bowels yearn towards you, and who is as well assured of your filial Love ; let these, not inconsiderable Motives, engage you to the serious and very frequent reading of this little Book, *this Labour of Love*, these salutary Advices, which I have drawn from that pure Fountain, *the Word of God*, alone sufficient to teach us what we ought to believe and do. — You know you must, as to your worldly Estate, plow out your own Fortune, so that you have nothing to expect from me, of greater Value, than what I here present you, accompanied with my Blessing. May *God* preserve and keep my Son ; may *God* prosper your Studies, and pour down all good Things upon you ; and in whatsoever you do, or wherever
you

you go, may the same Angel of God, which accompanied the Patriarch *Jacob*, guide and conduct your Steps, that you hurt not your Foot against a Stone; and above all, may the Fear of God be your Star, to direct all your Motions, and the Center of all your Actions, and the immediate Object of your Thoughts and Meditation, and thus will you redouble my Joy in, and Affection to you; and I shall have the Consolation, to be able to say to God, in my Prayers and Addresses for you, *Behold, here I am, Lord, and the Child which thou hast given me.*

F I N I S.

10 JA 66



ERRATA.

Preface, Page 2, Line 10, for *own*, read *my own*.
p. 6, l. 1, for *you Soul*, r. *your Soul*. p. 11, l. 19,
for *to and*, r. *and to*. p. 16, l. 18, for *the Wisdom*,
r. *Wisdom*. p. 16, l. 23, for *beseech*, r. *beseech thee*.
p. 16, l. 26, for *to pray*, r. *as to pray*. p. 18, l. 15, for
you sleep, r. *your sleep*. p. 23, l. 6, for *begun*, r. *began*.
p. 41, l. 26, for *of Brimstone*, r. *and Brimstone*. p. 43,
l. 29, for *Impudence*, r. *Imprudence*. p. 44, l. 7. after
you; and for *'tis*, r. *It is*. p. 54, l. 30, for *Monarchy*,
r. *Monarchical*. p. 67, l. 8, for *affectual*, r. *effectual*.
p. 86, l. 5, for *Meditation*, r. *Meditations*.

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